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Sexual Desires and Female Genital Mutilation in Islam

In the Name of Allah, the Most Gracious, the Most Merciful!

I would first like to begin by informing the reader of this document that the word "Shariah" refers to the directives of the Quran and the Sunnah of the Prophet Mohammed (P.B.U.H); whereas, the word "Fiqh" pertains to a set of laws established by the Muslim jurists. Therefore, the Islamic Shariah is restricted solely to the commands issued in the Quran and the Sunnah; while Fiqh on the other hand focuses mainly on those matters in which the Quran and Sunnah are silent. With this being said, I will attempt to present the Islamic perspective regarding sexual desire and female genital mutilation.

When a Muslim first experiences sexual desire:

When it becomes apparent that one's child is experiencing sexual desires, it is extremely imperative that the child's

parents or guardians effectively address the matter at hand. The child in question should feel confident that they can reveal and discuss every thought which enters their mind. Therefore, from a young age, parents and guardians must ensure that an atmosphere exists in their household which is conducive to the education and expression of their child's concerns regarding the subject of sex. Simply possessing a mindset in which one believes that the subject of sex is taboo is totally unacceptable. Moreover, opting to believe that if one were to never mention the subject of sex, that the thought of it would never enter their child's mind is extremely irrational. In fact, it is counterproductive; because, it could result in the child pursuing answers regarding this subject from peers or even divergent un-Islamic sources.

Sexual desire is a blessing from Allah; and as such, one must be properly educated in this subject-matter if they are to be successful in dealing with it, so that this very blessing does not become a burdensome curse. With this being said, one must not view their sexual desire as a curse or inclination from Shaytan; rather, it should be view as a personal motivator from Allah to pursue marriage. My reason for making this point is due to the fact that a number of children whom have been taught that sexual desires are evil, may elect to hid the occurrence of a wet dream (nocturnal emissions) resulting from sexual desires in

an attempt to ignore what they believe to be evil and immoral feelings. The evidence supporting my position is a hadith in the collection of Bukhari that was narrated by Abu Salama who allegedly said: "**I used to see a dream which would make me sick till I heard Abu Qatada saying, 'I too, used to see a dream which would make me sick till I heard the Prophet (P.B.U.H.) saying, 'A good dream is from Allah, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to anybody, for it will not harm him.**'" Thus, Islamic sexual mis-education at the hands of a parent or guardian will likely produce misguided children with the mental tendency to ignore an erotic dream versus revealing it to their parents or guardians; believing that by doing so, the inclination will simply dissipate and cease to enter their mind.

It is also worth mentioning that many Muslims actually experience their first sexual desires prior to puberty. With this being said, a parent or guardian should be prepared to discuss the signs of sexual desires such as an erection or a wet dream. As a matter of fact, in a hadith collected by Bukhari that was narrated by Umm Salama, the wife of the Prophet

(P.B.U.H.), Umm-Sulaim, the wife of Abu Talha actually approached the Messenger of Allah (P.B.U.H.) regarding the matter of wet dreams. The hadith in question reads as follows: **"Verily, Allah is not shy of (telling you) the Truth. Is it necessary for a woman to take a 'ghusl' (full bath of purification) after she has a wet dream (nocturnal sexual discharge?)' The Prophet (P.B.U.H.) replied, 'Yes, if she notices a discharge.' Um Salama, the wife of the Prophet (P.B.U.H.) then covered her face (due to bashfulness) and asked, 'O Allah's Messenger (P.B.U.H.)! Does a woman get a (sexual) discharge?' He (P.B.U.H.) replied, 'Yes, and that is why the child resembles its mother.'"** Therefore, if the companions of the Prophet (P.B.U.H.) engaged in the practice of asking him about intimate details of a sexual nature, then every child has the right to pose these same questions to their parents and guardians.

When a Muslim first notices a sexual discharge:

If a female sees herself in a dream having intercourse, the incident should be regarded as something natural; because, females experience erotic dreams that can result in a wet dream just as their male counterparts do. However, it is important to note that merely having an erotic dream does not constitute having a wet dream; because, a wet dream is only established

upon the detection of discharge from one's sex organ after having such dreams. If there is no discharge detected upon awakening, then one does not have to purify their body with a complete ghusl; because, in the absence of sexual discharge being present, the dream in question will be merely regarded as erotic. Hence, Islam makes it clear that not only males are permitted to lawfully experience sexual desires. As such, Muslim parents and guardians must be extremely careful not to allow their reasoning or cultural practices to motivate them to take steps to subjugate their daughters ability to fulfill their sexual desires; such as engaging in un-Islamic acts of female genital mutilation (FGM), also known as female genital cutting and female circumcision.

Female genital mutilation:

Performing female genital mutilation for nonmedical reasons is a grave act of oppression that one can never be liberated from! Even the act of circumcision, wherein the foreskin of the penis is removed must be done solely for medical reasons which stem from a religious commandment. However, even as the foreskin is removed from the penis, a male is still able to experience sexual fulfillment; because, the head of the penis, which is the main erogenous zone of the male sex organ, still remains intact and unscathed. Unfortunately, with the practice of female

genital mutilation, which does not stem from a religious commandment, the clitoris, which is the main erogenous zone on the female body, instead of being modified to diminish the occurrence of excess arousal or heightened sensitivity as in the case of Persistent Genital Arousal disorder (PGAD), the entire clitoris is often removed as in the case of Type I female genital mutilation. Moreover, in addition to a complete clitoridectomy as in the case of Type I FGM, the entire clitoris and all or part of the labia minora (Type II FGM) will be removed. Lastly, in extreme cases, a total infibulation or Type III FGM, which is often referred to as "pharaonic circumcision" is performed. In this instance, the entire clitoris and all or part of the labia minora are removed, with the labia majora being sewn closed over the vagina, while leaving a small opening at the vulva for the passage of urine and the release of menstrual blood. Furthermore, as if the extreme Types of FGM were not traumatic enough, in many instances these procedures leave the opening of the vagina too small to even be penetrated by the husband when a marriage is consummated. Therefore, in order for sexual intercourse to be possible, the husband or one of his female relatives must re-cut the skin from the labia majora that was sewn over the vaginal opening to make penetration possible.

With being said, how then is this dreaded practice attributed to Islam? Labeling FGM an Islamic practice is quite perplexing; because, Islam clearly prohibits Muslims from changing the creation of Allah. In fact, a Muslim cannot even file their teeth from its natural pattern to make gaps in them; which was a means of beautification in certain ancient cultures. Furthermore, Allah even says in Surah Al-Ghafir (40:64) of the Quran that he has created man in a perfect design. The verse in question reads as follows: "**Allah is the One who made the Earth a habitat for you, and the sky as a structure, and He designed you, and has perfected your design**." Moreover, since the first woman was made after the first man, and Allah clearly says in the above mentioned verse that he has "perfected" are design, it is actually blasphemous for an individual to believe that they are somehow able to perform a procedure that will make the female more God-fearing and virtuous than the manner in which Allah originally created her.

It is said that the best among wives are those whom are modest while out in the public; yet, are extremely passionate towards their husbands while inside the home. This fact is evident from the narration of Ibn Majah which reads: "**I advise you to marry young women, for they have sweeter lips...and are more passionate in their embrace**" Therefore, how can it be

expected for a wife to be passionate towards her husband if a clitoridectomy has been performed on her to totally eliminate her ability to experience sexual stimulation? It is also worth mentioning that many non-Muslims have a tendency to present ahadith out of context to justify their position against Islam. As such, some present ahadith which clearly show that the Prophet (P.B.U.H.) did not abolish female genital mutilation; however, they fail to report the context of his statements on the matter; i.e., that he instructed the one performing the procedure to take special care not to cut the vagina to the extent that a female would lose her ability to experience sexual fulfillment. This fact is clearly evident from the hadith of Abu Dawud wherein Umm Atiyyah Al-Ansariyyah narrated: "**A woman used to perform circumcision in Medina. The Prophet (P.B.U.H.) said to her: 'Do not cut severely as that is better for a woman and more desirable for a husband**.'" Hence, this hadith, although it is daif/weak (as reliable as those verses in the bible considered to be direct statements of Prophet Jesus), still makes it clear that it is beneficial for a female that her vagina is not mutilated to the point wherein she is unable to experience sexual desire; and that it is more desirable for a husband to have a wife who is capable of being passionate towards him.

I am in no way to be considered an Islam scholar. However, I am aware that if one desires to make a ruling on a particular matter, they must look at the preponderance of the evidence versus merely taking a hadith out of context to suit their agenda. With this being said, I have yet to see a non-Muslim state that female genital mutilation actually predated Islam. In fact, the very term "pharaonic circumcision" which is often attributed to the extreme type of female genital mutilation in which the entire clitoris and all or part of the labia minora are removed, with the labia majora being sewn closed over the vagina, while leaving a small opening at the vulva for the passage of urine and the release of menstrual blood, is called so because it was the main type of FGM prevalent in ancient Egypt under the Pharaohs. Furthermore, Leonard Kouba and Judith Muasher in their March, 1985, Journal article titled: Female Circumcision in Africa: An Overview, *African Studies Review,* Volume 28, No. 1, p. 95; state: "There is no conclusive evidence to indicate where female circumcision first originated and how it was initially performed. Circumcised females have been discovered among the mummies of the ancient Egyptian. Herodotus, the Greek historian found the Egyptians practicing male and female circumcision when he visited their country around the fifth century BC."

With this being said, instead of slandering Islam and purporting that it encourages female genital mutilation, Islam's position on female circumcision should actually be labeled as female genital modification. It is also important to note that that female genital modification that the Prophet (P.B.U.H.) did not prohibit might have actually been performed primarily on either those females who suffered from biological issues which resulted in heightened stimulation of the clitoris in the absence of sexual desire, or on those with an uncontrollable libido, whom were given the procedure to diminish (not extinguish) their heightened sexual desire at a time prior to puberty; i.e., at a time in a female's life before an actual marriage could be legally consummated; wherein she would not be able to satisfy her sexual desires with her husband; or even in the case of a married female whose sexual urges were so extreme that frequent intercourse with her husband failed to extinguish her uncontrollable sexual urges to the point that she actually contemplated committing zina/adultery. It is also worth mentioning that among the newest fads in female cosmetic surgery is the practice of vaginal reconstruction surgery. This type of surgery includes Vaginoplasty (vaginal rejuvenation and tightening), Labiaplasty (labia reduction and beautification), and Hymenoplasty (reconstruction of the hymen to return it to a pre-sexual/virginal state). The supporters of these procedures

maintain that the appearance a female's vaginal region can have a devastating effect on her quality of life; namely, it can damage her self-esteem, diminish her sexual desire and fulfillment, ruin her love life, and even cause vaginal discomfort. As such, they believe that cosmetic vaginal surgery can adequately reignite sexual excitement, restore self-esteem and rejuvenate their love lives.

The irony is that vaginal reconstruction surgery involves cutting the vagina in a manner that was basically suggested by Prophet Mohammed (P.B.U.H.); i.e., not cutting so severely as to injure the vagina. Yet, there are no campaigns against this practice declaring it to be a barbaric and shameful practice. Furthermore, the practice of Hymenoplasty (reconstruction of the hymen to return it to a pre-sexual/virginal state) is actually un-Islamic and down-right deceptive; especially, if a woman were to engage in unmarried sex and then elected to undergo the procedure in order to pass herself off as a virgin. Lastly, there is no harm in undergoing Aesthetic vaginal procedures to remove excess skin from around the clitoris/clitoral hood in order to regain sexual vitality that may have be lost as a result of aging, child birth, etc.; however, regardless of the motives for surgically modifying the vagina/clitoris, care must be taken to comply with the instruction of the Prophet Mohammed

(P.B.U.H.) and not do so in a manner that will totally diminish the female's ability to experience sexual gratification. The Muslim ummah also should not go to the opposite extreme and adopt the belief that there is no need to ever modify a female's vagina/clitoris; because, simply failing to acknowledge the reality of a problem does not mean that it will not manifest itself. Take Persistent Genital Arousal Disorder, also known as PGAD or Restless Genital Syndrome or Persistent Genital Arousal Syndrome, for example. It is a condition that is generally characterized by unrelenting, spontaneous and uncontainable genital arousal in females which may or may not be accompanied by engorgement. What is more, arousal is generally not linked to sexual desire.

According to Christian Nordqvist of Medical News Today, "A female plagued with PGAD may experience episodes of intense arousal (without sexual desire) several times a day, for weeks and even months. Climaxing (reaching orgasm) may alleviate symptoms for a while. However, in many cases the symptoms generally return within a few hours. Moreover, the symptoms usually return suddenly and without warning; thus, a female plagued by this condition cannot usually identify the triggers in order to avoid them." It is also worth mentioning that this condition has only recently been classified in medical

literature as a distinct syndrome. Furthermore, unlike Priapism in males, which is a type of Persistent Genital Arousal Disorder wherein a male experiences persistent penile erection without sexual desire and is treated with either drugs, drainage of blood from the penis, or anesthes, the Diagnostic and Statistical Manual of Mental Disorders IV does not even recognize PGAD as a diagnosable medical condition. Therefore, in view of these facts, it is extremely difficult to truly determine just how common PGAD is among females; primarily, because many sufferers may either be too ashamed to discuss the matter or embarrassed to seek medical assistance.

Just imagine how embarrassing it would be for a female Muslim to explain to a non-Muslim doctor that she is experiencing constant sexual arousal; then praying that she does not become aroused during the actual examination to the point where she is perceived as being lustful or a nymphomaniac. With this in mind, just imagine how embarrassing it would be for the female in question to report the condition to her mother or female guardian. If the very thought of this scenario is almost inconceivable, just imagine how embarrassing it would be for a female to be examined by a male doctor in this instance. Thus, it should now be clear as to why Prophet Mohammed (P.B.U.H.) strongly encouraged the mass education of females; which is

another fact that the Islamophobes have be working hard to conceal from the masses. A significant portion of Muslim females should become doctors to address the needs of female patients in an all-female setting.

Further information of on the subject of persistent genital arousal disorder maintains that if symptoms of PGAD are ignored and not acted upon, a female plagued with this condition may experience waves of spontaneous orgasms. As such, it is said to be a debilitating condition which can leave a female unable to focus on everyday tasks. Furthermore, according to the findings of Sandra Leiblum, a Professor of Clinical Psychiatry at Robert Wood Johnson Medical School - University of Medicine and Dentistry, "There are **5 criteria for a diagnosis of PGAD** which are actually regarded as truly valid indicators; namely:

- Involuntary genital and clitoral arousal that continues for an extended period (hours, days, months).
- No cause for the persistent genital arousal can be identified.
- The genital arousal is not associated with feelings of sexual desire.
- The persistent sensations of genital arousal feel intrusive and unwanted.

- After one or more orgasms, the physical genital arousal does not go away."

Even worst, as a result of the antics of Islamophobes in their attempts to demonize Islam by associating it with the dreadful practice of female genital mutilation, many researchers and scientists might be reluctant to even pursue modifying the vagina as a possible solution to the problem PGAD. Thus, resulting in victims of PGAD being neglected and forced to cope with the anguish of their condition without the much needed medical/psychological assistance that they require; as in the case of thirty-nine year-old Gretchen Molannen whom the Tampa Bay Times said actually struggled with this rare condition that left her sexually aroused to the point that she experienced as many as fifty orgasms in a day. According to the Tampa Bay Times, Molannen had struggled with PGAD for the past 16 years of her life; beginning one day at age 23 when she felt sexually aroused as if a switch turned on. The only temporary relief she got was from hours of masturbation, which she detested because of her religious upbringing. Even then, the agony would only subside for minutes. Molannen, who felt as though she could no longer function normally, committed suicide a day after her story went public. According to the Tampa Bay Times, "It was a

tragic end to a woman who lived with what she thought for years was a secret shame."

In view of the above mentioned information, I would like to reiterate my introductory statements regarding the issue of Shariah versus Fiqh; because, it is imperative that any form of female genital mutilation wherein a female is denied her ability to experience sexual gratification must be eradicated, while productive procedures which may improve one's quality of life should be encouraged. As stated earlier, the word "Shariah" refers to the directives of the Quran and the Sunnah of the Prophet Mohammed (P.B.U.H); whereas, the word "Fiqh" pertains to a set of laws established by the Muslim jurists. With this being said, it is imperative to highlight the fact that there is no commandment in the Quran or Sunnah of Prophet Mohammed (P.B.U.H.) which says that female genital modification is a religious requirement, encouraged, or prohibited. Furthermore, even the Fiqh of the four main schools of jurisprudence are not in consensus regarding this matter. What is of even more importance is the fact that neither the wives of the Prophet (P.B.U.H.) nor the wives or daughters of any of the previous Prophets of God underwent female genital mutilation. Interestingly enough, the overwhelming majority of the female sahaba did not receive any type of genital mutilation.

Ibrahim Lethome Asmani and Maryam Sheikh Abdi in their 2008 publication titled, *De-linking Female Genital Mutilation/Cutting from Islam,* sheds even more light on the myth of female genital mutilation as an Islamic practice when it states: "A careful and objective look at the Quran reveals that there is no single verse supporting FGM/C. However, there are verses that proponents of the practice use to support their stance. Quran 16:123, for example, reads, '... follow the milat (religion) of Ibrahim.' In this verse, Muslims are urged to do all that Prophet Ibrahim (AS) did, including male circumcision, among many other actions that form part of his milat. However, in the context of circumcision, this verse only applies to male circumcision since there is evidence that Prophet Ibrahim (AS) was circumcised at the age of 80. In a Hadith narrated by Abu Hureira (RA) Prophet Muhammad (P.B.U.H.) said, 'Ibrahim, the friend of Allah, was circumcised when he attained the age of 80 years. And he was circumcised at al-Qaddum' (Bukhari and Muslim). There is nothing to show that either of the two wives of Prophet Ibrahim (AS), Sarah and Hajar (May Allah remember and be satisfied with them both), were circumcised; hence, nothing to support FGM/C although proponents of FGM/C believe that Hajar was circumcised by Sarah. It is alleged that when Hajar conceived, Sarah was jealous and vowed to kill her, but Prophet Ibrahim (AS) advised her to pierce Hajar’s ears and cut part of

her genitalia to nullify the oath. This allegation is baseless and is only a myth. Even if, for argument's sake, it is taken to be true, then Hajar was subjected to circumcision as a punishment, and not as a virtuous act or a tradition; nor does the story connote a religious requirement or a common practice, because there is no evidence and nothing to show that Sarah herself was circumcised.'"

Lastly, the Prophet (P.B.U.H.) reportedly said in a hadith of Bukhari: "**Whoever among you is troubled by his sexual urge, let him marry - for marriage causes the eyes to be lowered and safeguards the private parts**." Nowhere do we hear the directive to engage in female genital mutilation from the Prophet (P.B.U.H.). In fact, it is hypocritical to engage in female genital mutilation to curb the desire of the females while leaving the young males to be plagued by their desires without any type of physical modification to their sexual organ.

If parents would permit their children to marry at the onset of puberty as encouraged by the Prophet (P.B.U.H.), the Muslim ummah would not have to surgically intervene to maintain the integrity of our society. Not only would the unchecked desires of the youth be lawfully controlled, we would also be honoring the Prophet's (P.B.U.H.) wish to have the largest body of followers among Allah's Prophets. This fact is evident from

the hadith of Ahmad which states that Prophet Muhammad (P.B.U.H.) reportedly said: "**Marry the loving and fertile, for I will compete with the other Prophets with the number of my followers on the Day of Qiyama (resurrection)**."

It is also very important that the rights of the Muslim ummah be honored. With this being said, every Muslim should make it their business to ensure that marriage is being encouraged in their respective community. Thus, **at least in every Jummah khutbah, the local Imam should be encouraged to announce to his community that if there are any individuals desiring marriage, they should contact him so that the rite can be performed**.

I am stressing this issue due to the fact that as a revert to Islam, I am aware of a trend wherein Muslim men unfortunately pursue marriages with non-Muslim women; resulting in our Muslim sisters being neglected and dishonored. It is my opinion that this phenomenon occurs because Muslim men are simply not exposed to eligible Muslim women, and Muslim matrimonial websites which could serve as a possible solution are extremely frowned upon by most communities.

A number of Muslim men have expressed their dissatisfaction with the way that marriage planning is being conducted in the West. The Muslim men in question were respected members of their

individual communities, yet they were dissuaded from marrying the Muslimah of their choice because of nationalism/tribalism. As a result, those Muslim brothers elected to conducted marriages with Non-Muslims. Yes, those Muslim brothers have fulfilled their marriage obligation; however, the Muslim sisters in question have been neglected. The sisters are being abandoned because the Muslim brothers from their respective countries often desire a wife from another homeland; while the American brothers with an ardent desire to marry these immigrant sisters are being met with severe opposition; thus, preventing the union from ever taking place.

It is a mercy from Allah that beauty has been made subjective. Therefore, if one is short, tall, skinny, an amputee, disfigured, etc., there is someone that Allah has made to be attracted to you. Khadija Bint Khuwaylid was a 40 year-old middle aged wealthy woman; Aiesha was very young and petite at the age six when she was married to the Prophet (P.B.U.H.); Sawda Bint Zam'a was rather plump, with a jolly, kindly disposition; Safiyya Bint Huyayy was a Jewess, and Maria Al-Qibtiyya was the daughter of a Coptic father and Greek mother. Peace be upon all of them. Thus, it is evident from the examples of the wives of the Prophet (P.B.U.H.) that he did not engage in tribalism or nationalism.

In fact, one of the main reasons why fetishes exist in our society is because we have empowered certain individuals to establish societal norms based on their viewpoint; and as such, everyone who disagrees in this regard is regarded as being a deviant. This type of mindset is worst than cultural imperialism. Every Muslim should be motivated to get to know someone from another culture via marriage; because, as evident from the above mentioned examples, it was the Sunnah of the Prophet (P.B.U.H.).

Prophet Mohammed (P.B.U.H.) actually married a Jewess in Safiyya Bint Huyayy. However, there are Muslims today who boldly refuse to marry their child to another "Muslim" from a different tribe, nation, social class, etc. Sadly, these same individuals would hypocritically marry their daughters to non-Muslims who have no intent to revert to Islam. Just ponder over the seriousness of this matter. Some Muslim parents consider it dishonorable to marry their child to another Muslim from a different tribe or nation; yet, they find some type of honor in marrying their daughter to a non-Muslim man while the Quran clearly prohibits this practice. The evidence against this practice is found in Surah Al Baqarah (2:221) which reads: **"Do not marry unbelieving women (idolaters), until they believe. A slave woman who believes is better than an unbelieving woman,**

even though she allures you. Nor marry (your girls) to unbelievers until they believe. A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness and makes His Signs clear to mankind; that they may celebrate His praise." May we all be protected from living in Hell on Earth and be rewarded with Jannah Firdous.

Taking preventative measures to ensure that one's child is lawfully keeping their sexual desires in check:

I feel as though it is safe to say that every Muslim parent is of the belief that it is strictly forbidden to allow their children to engage in premarital sex; even if they do not always comply with this command which is detailed in the Quran and Sunnah. In fact, the punishment for not complying with this commandment is even found in Surah Baqarah (24:2) of the Quran, which reads as follows: **"The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment."** Now as one can clearly see, sexual immorality is a serious matter in Islam. Furthermore, not only are those individuals, whom are

guilty of fornication to receive 100 lashes, the punishment must also be administered publicly in order to serve as a deterrent to others.

On face value, this type of punishment for premarital sex might seem a bit extreme to many; however, the dishonor to one's character who engages in premarital sex remains long after the scars from the lashes have healed. The severity of the dishonor to one's character is evident from the subsequent verse of Surah Baqarah (24:3) which reads: **"Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden."** Furthermore, a hadith in the collection of Imam Muslim narrated by 'Ubada b. As-Samit regarding the fixed punishments for the person guilty of committing illegal sex acts reads as follows: **"Allah's Messenger (P.B.U.H.) said: 'Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in the case of a married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death.'"** Thus, it should now be clear that once one becomes labeled as being unchaste due to

an act of fornication or adultery, this type of person is restricted solely to marrying others of the same stature; that is however, if capital punishment is not to be administered upon the guilty parties.

Carelessly acting upon one's sexual desires can have a devastating effect on one's future. Nevertheless, Allah is the most merciful, the most compassionate. So, as a mercy from Allah, any person who has not attained puberty is not to be held accountable for any illegal sex acts committed; such as playing house, which is common in the Western world wherein a boy and a girls act out the role of a husband and wife by hugging, kissing, etc. This fact is evident from the hadith of Abu Dawud wherein Aiesha reportedly said: "**The pen has been lifted for three: the insane until he regains his sanity, the child until he reaches puberty and the sleeper until he wakes up**." Furthermore, those individuals guilty of committing illegal sex acts but have yet to be discovered by the public for said acts, will not be punished as long as they do not openly confess to their crime. This is a serious mercy from Allah! The evidence for this ruling is a hadith in the collection of Imam Muslim wherein Abd-Allaah reported: "**A man came to the Prophet (P.B.U.H.) and said, 'O Messenger of Allah (P.B.U.H.), I fondled a woman in the furthest outskirts of Medina but I did**

not actually have intercourse with her. Here I am, judge me as you wish.' 'Umar said to him: 'Allah had covered you, you should have covered yourself (i.e., you should not have spoken of it).' The Prophet (P.B.U.H.) did not reply at all, so the man got up and left. The Prophet (P.B.U.H.) then sent a man to follow him. 'Call him and recite to him the ayah (interpretation of the meaning): And perform the salah at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e., small sins). That is a reminder (advice) for the mindful (those who accept advice) [Hood 11:114].' A man who was present said: 'O Prophet of Allah (P.B.U.H.) is this just for him?' He said, 'No, it is for all the people.'"

Any type of Illegal sex act in Islam is generally referred to as zina. Zina encompasses both extramarital and premarital sex. It is also important to note that actual penetration does not have to occur in order to constitute an act of zina; because, the Shariah has defined it as any unlawful interaction of a sexual nature between a male and female whom are permitted to marry each other. Furthermore, if the person guilty of performing zina sincerely repents to Allah, then Allah will forgive the guilty party and overlook their sin; if the act of repentance was truly sincere. The fact that Allah is truly most merciful and oft forgiving is evident from Surah Al-Furqan

(25:70-71) of the Quran which reads: **"Unless he (the guilty party) repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful, and whoever repents and does good has truly turned to Allah with an (acceptable) conversion."**

It is also worth mentioning that since most children in Islamic societies are aware of the seriousness of committing illegal sex acts, during adolescence, they often resort to masturbation as a means of curving their sexual desires. Masturbation, although viewed by many as an acceptable pacifier to satisfy one's sexual desires, is actually discouraged in Islam. On face value, masturbation could be viewed as ideal; but in reality, masturbation does not assist with diminishing one's sexual desires; rather it increases the frequency of these desires occurring.

Stimulation to the sex organs is extremely pleasurable; so, administering pleasuring techniques to these areas only makes one desire this stimulation on a continual basis. Unfortunately, like most stimulating acts, masturbation only provides temporary relief before the person engaging in it actually decides to pursue even more advanced methods of stimulation. Before long, providing personal sexual pleasure could result in an act of mutual masturbation wherein one

engages in this act with a partner. When any form of masturbation, including mutual masturbation with a partner is deemed by an individual as them having full control of their desires, this individual is in a severe state of peril. The reason being, individuals with this frame of mind could even be influenced by their partner to pursue fellatio, cunnilingus, and even sodomy, which are believed by many unmarried youth to be acts which does not invalidate one's virginity because actual penetration does not occur between the vagina and penis. However, according to the Islamic Shariah, these acts are clearly modes of zina which are punishable by a penalty of a hundred lashes.

To further avoid being in this type of predicament, the Prophet (P.B.U.H.) even warned against looking or staying alone with individuals whom one is permitted to marry. This fact is evident from the hadith of Bukhari wherein the Prophet (P.B.U.H.) reportedly said: **"Not one of you should meet a woman alone unless she is accompanied by a relative within the prohibited degrees."** The Messenger of Allah (P.B.U.H.) also reported in a hadith of Tirmidhi: **"No man ever stays alone with a woman but Satan becomes their third (companion);"** i.e., influencing them to engage in what is forbidden; like going from kissing and heavy petting, to oral and anal sex. Also, the

evidence proving that satisfying one's sexual desires via masturbation and other minor forms of zina is extremely hazardous to one's spiritual health is the hadith of Bukhari wherein Suhail Ibn Sai'd narrated that the Messenger of Allah (P.B.U.H.) reportedly said: **"Whoever gives me the assurance (not to unlawfully use) what is between their jaws and their legs (i.e. the tongue and the private parts), I will give them the assurance of paradise."**

With this being said, to help children keep their sexual desires in check, Muslim parents and guardians should begin advising their children early in life to lower their gaze when encountering members of the opposite sex whom they are permitted to marry. Muslim parents should also ensure that their children observe a modest dress style as not to attract any unnecessary attention towards themselves. The evidence for these directives is found in Surah Nur of the Quran (24:30 - 31) which reads: **"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display**

their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss." Also, in a hadith collected by Tirmidhi, Abu Umamah narrated: "**The Prophet (P.B.U.H.) said, 'If any Muslim happens to look at a woman's beauties and then lowers his eyes, Allah will produce for him an act of worship whose sweetness he will experience.'**"

Regarding the issue of modest dress as a means of helping members of the opposite gender to lower their gaze, the garments of said individuals should not be formfitting or transparent. In fact, medical experts maintain that wearing Skinny Jeans can actually pinch the nerves of the hips resulting in a condition known as Meralgia Paresthetica, wherein the wearer of tight jeans often experiences tingling, numbness, and pain. Other possible side-effects include nerve damage, abdominal pain, and blood clots. Likewise, wearing trendy high-heel shoes can also increase the likelihood of circulation problems occurring, by

tilting the pelvis forward. In essence, just as one would not choose to wear shoes that are several sizes too small, the same logic should be applied when purchasing clothes for children.

The Muslim dress style is not design to subjugate anyone; rather to preserve one's dignity and honor. Therefore, Muslim parents should not force their daughters to wear the niqab against their will; especially, in instances wherein the Wale of the Muslimah is not interested in seeking a husband for her or desires to keep her restricted to the confines of the home. If this is the case, the Muslim female in question could spend her entire life without any eligible Muslim male ever knowing that she is available for marriage. It is also important to reiterate that the Quran says to cover everything on a female except what must ordinarily appear; namely, the face and hands.

Allah has made women extremely alluring to men, and vise versa. Therefore, through the course of acting upon the mutual attraction in which we share, Allah simply desires that we conduct ourselves in a lawful manner. However, he does not encourage going to extremes while doing so. We Muslims should pursue the sirat al-mustaqeem when addressing the needs of our children. Therefore, a parent should neither be too easy as to not enforce wearing hijab nor be too extreme as to force their daughters to cover everything and confine them to the home

without any exposure to the outside world; i.e., they must be afforded the opportunity to get married.

Muslim parents should also advise their children on how to choose the ideal spouse in order to have a happy and successful marriage. This is in fact the sunnah; because, the Messenger of Allah (P.B.U.H.) even informed his companions as to which attributes in a potential wife were the most ideal. The evidence for this directive is the hadith of Ibn Majah which states: "**Choose carefully for your seed. Marry those who are equivalent (or "qualified") and give to them in marriage.**" Furthermore, a hadith in the collection of Imam Muslim that was narrated by Abdullah Bin Amr narrates that the Messenger of Allah (P.B.U.H.) reportedly said: "**The whole world is a provision, and the best object of benefit of the world is the pious woman.**" Also, a hadith of Bukhari that was narrated by Abu Hurairah relates that the Messenger of Allah (P.B.U.H.) reportedly said: "**Men choose women for four reasons: for their money, for their rank, for their beauty and for their religion, but marry one who is religious and you will succeed.**" Nevertheless, there should still be attraction between the bride and groom. This fact is evident from the hadith of Abu Dawud wherein the Messenger of Allah (P.B.U.H.) reportedly said: "**When one of you asks a woman in marriage, if he is able to look at what will induce him to**

marry her, he should do so..;" thus, justifying why I feel as though a parent or guardian should not force their unmarried females to cover their face. Furthermore, just as the above mentioned hadith states, "the potential groom should look at the face as a means of inducement prior to making the ultimate decision; because, it seems highly unlikely that a man will opt marry a woman whose face he is unable to see.

The female also has the right to be informed about undesirable traits of a potential husband even if it is displeasing to him. The evidence for this ruling is the hadith of Imam Muslim wherein Fatimah, daughter of Ques came to the Prophet (P.B.U.H.) and said: "**Abo-Jahm and Moa'weyah both proposed to marry me, who should I accept? The Prophet (P.B.U.H.) replied, 'Moa'weah is a poor man, and Abo-Jahm beats his woman**.'" As we can clearly see, Prophet (P.B.U.H.) mentioned something that the two men hated to be mentioned; yet he revealed this information because it is a right that belongs to a potential bride and groom. Furthermore, the Quran in Surah Nur (24:26) reads: "**Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity ....**"

It is also worth mentioning that most of the information contained within this document focuses more so on addressing the

needs of the female; because, we live in a male dominant society, and as such, the societal norms are actually skewed in favor of the male members of society. Therefore, a young boy and girl can frequently engage in zina throughout their adolescent years; however, our society will generally view the actions of the male less harshly than his female counterpart. In fact, in Western nations, the male who engages in premarital sex is usually viewed as being a "stud," while the female on the other hand is often regarded as a "slut." It is an extremely unfortunate dilemma.

As a revert to Islam, I have witnessed firsthand the heartbreak that many Muslim females face when they discover that a suitor is interested in them as a potential candidate for a wife, only to be passed over as soon as the suitors are informed about the acts of zina the females in question had committed in the past. These acts of zina are usually carried out with a so-called boyfriend figure, which is illegal in Islam. However, due to the hypocrisy of societal norms, the so-called boyfriend's past is not held against him; because, he is merely viewed as sowing his wild oats! The female on the other hand is not afforded this luxury. Yes, everyone encouraged her to spend time with her so-called boyfriend figure; yet, those same encouragers will probably be the same individuals who will air her dirty

laundry as soon as she desires to get her life in order by becoming a chaste woman.

In view of the above mentioned information, I would like to make it clear to all young women, that as a revert to Islam, I engaged in fornication throughout most of my adolescent years. I was fortunate enough to experience all the enjoyments of women prior to taking my shahadah (consciously becoming a Muslim). I use the word "fortunate" because I can no longer be tempted by what I have already experienced. However, unlike me, most people who were born into a Muslim household are constantly tempted by the allure of premarital sex. Yet, in all honesty, I want to confess to the female readers of this document that through all my sexual interactions with various females, the most attractive women that I have ever casted my eyes upon were Muslim women wearing hijab. I cannot explain it. It is as though Allah has placed a screen of beauty over the hijabi sisters that words cannot describe. Furthermore, what I find most ironic is the fact that back in those days, whenever I would see a non-Muslim female wearing skimpy clothing with her hair exposed, the first thought which entered my mind was that I should get to know her only for sexual purposes. However, whenever I would see a Muslimah wearing hijab, the first thought which entered my mind was marriage.

Now, for the purpose of proving a point, I suggest that every female should view themselves as a very expensive automobile. Then, imagine a potential buyer visiting an expensive auto dealership in search of the car of his dreams which a wealthy sponsor was willing to purchase for him. At this dealership there is every brand of car imaginable. The dealership has full-sized luxury vehicles such as Rolls-Royce and Bentley; SUVs such as the Cadillac Escalade or Lincoln Navigator; sports cars such as Lamborghini and Ferrari; basically, a wide variety of vehicles to match the various sizes and colors of women in the world.

So, the buyer then asks the salesperson if he could test-drive a couple of the vehicles before making the ultimate decision. The salesperson agrees; however, the buyer informs him that he would like to test-drive each of the vehicles for several months. The salesperson responds in dismay, asking the buyer if he is insane for making such an impractical request. The salesperson tries to reason with the potential buyer by informing him that if he allowed him to test-drive each of the vehicles for several months as he desired, he would not be able to sell any of the vehicles that he rejected. He made the point clear when he stated, "No person in their right mind is going to pay top dollar for a brand new car with over twenty-thousand

test-driver miles on the odometer!" The potential buyer then responded by suggesting that he be permitted to drive the vehicles of his choice a mile or so down the street before making his final decision. This way, the cars retain their value (desired purchase price) and both the potential buyer and salesperson will benefit from the transaction; i.e., the buyer obtains the car of his choice and the dealership/salesperson will obtain the desired profit from the financial transaction, in addition to preserving the value of each of the vehicles test-driven by the buyer.

Now apply this scenario to an actual woman. Sisters, I love you for the sake of Allah, so I am going to make my point crystal clear. If a man is interested in you, he must honor you by only engaging in what will bring each of you benefit. Therefore, just as the salesperson suggested that the buyer test-drive the car for a mile or so, a potential suitor will meet with you in the company of your Wale (male guardian) and get to know you through halal (lawful) means. Then if there is chemistry between you, the female should then inform her Wale that she is willing to accept his proposal. The suitor then pays the females asking price in the form of a dowry of her choice and a contract with terms that both parties agree to. Then the female will bestow the ultimate honor upon her male suitor by

allowing him to take her hand in marriage with the objective to live a joyful life together in accordance with the commandments of Allah.

Lastly, for those individuals who might have made a number of mistakes in the past regarding their chastity, do not despair; because, Allah is truly merciful to those individuals whom have seen the errors of their behavior and now seek to make sincere taubah (repentance) with the agenda of living their life as Allah has commanded. The mercy of Allah is that you will be judged by the last thing that you do; meaning, he will view you not as the former sinner but as the now reformed Muslim. The evidence for this ruling is Surah Al Imran (3:135 - 136) of the Quran which reads: **"And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins, and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath, an eternal dwelling: How excellent a recompense for those who work (and strive)!"**

In light of the above mentioned information, it should now be perfectly clear that the ideal method for a parent or guardian to employ with regard to controlling their children's

sexual desires is to pursue the practice of marriage. This fact is evident from the hadith of Bukhari wherein Abdullah narrated: "**We were with the Prophet (P.B.U.H.) while we were young and had no wealth whatever. So Allah's Apostle (P.B.U.H.) said, 'O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power**." Therefore, marriage, even in the case of a young person, is the ideal solution for keeping one's sexual desires in check.

With this being said, it is therefore imperative that a parent does not complicate the matter of marriage for their daughter when the request for is presented by a righteous Muslim; even if he is from another tribe or nation. This fact is evident from the hadith of Tirmidhi wherein the Prophet (P.B.U.H.) reportedly said: "**When someone with whose religion and character you are satisfied, asks to marry your daughter, agree to his request. If you do not do so, there will be corruption and great evil on Earth**." Furthermore, if one is not able to marry, they should then pursue fasting as a secondary measure. However, acts such as monasticism and forms of mutilation designed to eliminate one's sexual desires, i.e.,

castration and clitoridectomy are "strictly" forbidden in Islam. This fact is evident from the hadith of Bukhari wherein Ibn Masud reportedly said: "**We used to fight in the holy battles in the company of the Prophet (P.B.U.H.) and we had no wives with us. So we said, "O Allah's Apostle (P.B.U.H.)! Shall we get castrated?" The Prophet (P.B.U.H.) forbade us to do so**." Also, another hadith of Bukhari that was narrated by Sad bin Abi Waqqas reported: "**Allah's Apostle (P.B.U.H.) forbade 'Uthman bin Maz'un to abstain from marrying (and other pleasures) and if he had permitted him (to not marry), we would have gotten ourselves castrated**."

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